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THE OHIO INDEPENDENT BAPTIST

Volume XXIX

APRIL 1957

Number 6



HARRY K. FINLEY, D.D.

Minister, Business man, Editor, Counsellor,
Friend, Christian

" . . . and their works do follow them."

Editorial Comment

"WITH WHAT BODY DO THEY COME?"

There are constantly recurring questions regarding the resurrection: "How are the dead raised up? and with what body do they come?" How can a body dead thousands, or even hundreds of years be raised, when the particles which composed it have entered into new combinations and even become parts of other bodies? Would there not often have occurred such a confusion of elements after the passing of centuries that reconstruction of any one given body would become a physical impossibility? If a body was brought forth from such a confusion would not the connection with the previous living body be so remote as to be unrecognizable by the inhabiting spirit? Moreover, would not a spirit that had enjoyed the freedom of disembodiment be hindered in its free activity by any kind of a resurrected body? These are but a few of the many problems that naturally present themselves to the inquiring mind.

"GOD GIVETH IT A BODY"

Every question, however staggering to the keenest natural mind, is answered by the Spirit in one simple yet sublime statement, "But God giveth it a body as it hath pleased him." If Jehovah God is all the Bible proclaims Him to be and creation proves Him to be, He is able to give the spirit a new body that will fully satisfy it and most completely meet the demands of an actual and uncontrovertable physical resurrection. Postulate an omnipotent, omniscient Being as the active Agent and all difficulties vanish.

"THE IMAGE OF THE HEAVENLY"

Paul writes, "... as is the heavenly, such are they also that are heavenly, And as we have born the image of the earthly, we shall also bear the image of the heavenly." May we mention some facts concerning the resurrection body?

A Thing of Beauty

The very fact that this body will be God-given, a work of the mighty Creator, is enough to assure its beauty. Everywhere we

look at the present creation amazing beauty greets our gaze, and it is the same Workman Who will give "to every seed his own body." Add to this the precious truth John declares, "When He shall appear, we shall be like Him." Like Jesus in His resurrection glory and beauty!

A Body of Great Variety

As "one star differeth from another star in glory, so also is the resurrection of the dead." The variety of the design used by the Master Workman is apparent everywhere. "... there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" "... celestial bodies, and bodies terrestrial." No two stars alike, no two leaves, no two snowflakes. So shall the resurrection bodies differ to the glory of the Creator.

A Body of Power

"Sown in weakness; it is raised in power." No longer subject to natural laws but as Christ's resurrection body able to defy solids and gravity (John 20:19; Acts 1:9). It will bear no evidence of the curse—sorrow, sickness, sinning gone forever.

This Earthly Body Made Anew

In Philippians 3:20, 21 (R.V.) we are told, "For our citizenship is in heaven; whence also we look for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the power whereby He is able even to subject all things unto Himself." This fact helps to make it clear that we will know each other then even as now. The disciples on the Transfiguration Mountain knew Moses and Elijah; the rich man in hell knew Lazarus in Abraham's bosom; Mary knew Jesus after His resurrection by His voice; the two at Emmaus knew Him in the breaking of bread; Thomas knew Him by the wounds in His hands and side. There was no doubt in the minds of the disciples after the resurrection, they knew Him by many "infallible proofs." So we shall know each other, else there is no comfort for the mourner in the doctrine of the resurrection.

A Body of Glory

"Conformed" writes Paul, "to His body of glory." There is good evidence that these will be luminous, shining bodies. It is probable that Adam and Eve were clad in light before the Fall. We are told that they were made "in the image of God" and in Psalm 104:2 it is written of God, "Who coverest thyself with light as with a garment." When they sinned they lost the glory covering and were naked; it is a known fact that the human body still has a radiance in the darkness. This will be restored in the resurrection (Dan. 12:3; Matthew 13:43).

A Body Immortal, Incorruptible

Immortality refers only to the body and as of now only Jesus has it, (I Tim. 6:14-16). We shall then be immortals, never again subject to death. Our bodies, moreover, will be incorruptible. In the present body the blood is the seat of life and the source of corruption: these shall be bloodless bodies and never suffer decay.

Let us not sorrow then as they without hope, death has been conquered, and at this Easter-time let us comfort and encourage our hearts anew, shouting triumphantly, "O death, where is thy sting? O grave, where is thy victory?"

We wish to express the sympathy of the editorial staff of this magazine, its writers, and subscribers to Mrs. Carl Martin, our circulation manager, in the recent death of her husband. Mr. Martin suffered a stroke and died March 25. The funeral was held the following Thursday. Beside Mrs. Martin, three sons and several grandchildren survive. How precious it is that as Christians we "sorrow not as they without hope," for we know that we shall meet our saved loved ones in the morning. Be assured, Mrs. Martin, of our remembrance of you and the family at this time.



The Editor at His Desk

EDITORS NOTE: The following was Dr. Finley's lead editorial in the issue of January, 1957. It seemed so appropriate that we are carrying it again.

THE NEW YEAR There are some things to which we never become accustomed. No pastor ever stands unmoved at a death bed, and on the highway of life's experiences, many other things never become routine. When the New Year steps up to greet us at the end of each twelve months, there is ever a thrill as we attempt to glimpse the things set before us.

We are as Israel on the banks of the Jordan, we have reached an end, also a beginning. Back of us is a common way, before us is an untrodden path. "Ye have not passed this way heretofore." Joshua 3:4

We should sanctify ourselves, in line with the command of Joshua to the people. We should await new commands. The chapter is a series of commands, each suited to the need: Arise—go forward—sanctify yourselves—take up—pass over—come not near. Orders follow in quick succession for every step of the untrodden way. We can never rest upon the commands of yesterday, but must keep in living touch with our Lord. No labor can take the place of prayer.

As the people of Ohio Association now stand beyond the line dividing the old year from the new, may all stand with new dedication of life and purpose, listening to the voice of the Lord as he leads on to the place of service.

AN IMPORTANT ANNOUNCEMENT


The Ohio Independent Baptist will be edited the next three issues by Rev. Ralph Nordlund. All communications—news, articles or advertisement copy—should be sent to him. Any and all material for an issue should be in the hands of the editor not later than the 20th of the month preceeding publication.

Address, Rev. Ralph T. Nordlund
200 W. - 4th Street
Fostoria, Ohio

Communications regarding subscriptions or extra copies of any issue should be addressed as previously to

Mrs. Carl Martin
316 - 10th Street
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HARRY KENT FINLEY

Harry Kent Finley was born in Cambridge, Ohio on May 7, 1887. Following school he was united in marriage to Bessie Pimlott. Three children came to bless this union—a son and two daughters. The former, William Murray, was accidentally killed in 1931 at twenty-five years of age. Needless to say, his death was a stunning blow to the family. Mary Elizabeth, married Kenneth Horton and resides with her husband in Elyria, Ohio. They have three sons—Keith, Roger, and Ralph. Margaret Delores was for many years a missionary to Venezuela under Baptist Mid-Missions. She is presently teaching in Wheaton Academy, Wheaton, Ill.

Mr. Finley apparently never felt called to give full time to the ministry but he served successfully for nine years as pastor of the First Baptist Church, Wellington, Ohio. While ministering there he was ordained by the church, 1924, and received the degree of Doctor of Divinity from Eastern University, Philadelphia, Pa.

Dr. Finley was active in the independent Baptist movement almost from its beginning, being associated in separation activities with such pioneers as R. E. Neighbor, R. T. Ketcham, H. O. Van Gilder, Sr. and others. In 1931 he was made editor of the *Ohio Independent Baptist*, formally called "The Hornet." He served in this capacity continuously until the time of his death. His unique gifts as a literary man and editor were ever apparent. His skill and persistent labor have made this magazine easily the leader among regular Baptist state papers. His vigorous editorials, articles sponsoring state projects, interesting news stories, and miscellaneous items will be greatly missed not only by the readers in the Ohio Association but, likewise, by subscribers outside our fellowship. His place as editor will be hard to fill.

He served two terms as president, 1935-1937, of what was then known as the Ohio Independent Association. When the council system of government was set up and the name changed to Ohio Association of Regular Baptist Churches, he was chosen as a member of the Council of Ten and served from 1942 through 1946. While he was not again elected to the council, as editor of the state paper he worked closely with that body, giving wise

counsel and sharing in shaping policies.

Always active in the summer young people's camps, the editor was actively interested in securing a permanent, state-owned site. He guided in setting up the Home and Camp corporation, seeing that it was tied into the organization of the Ohio Association. He joined with others in seeking a suitable location and was most enthusiastic about the grounds finally secured on Kelley's Island. His generalship has been largely responsible for the rapid development of Camp Patmos. During camp season he gave himself unstintingly to the



Dr. and Mrs. Finley

many demands made upon his time and strength, journeying to the Island at least once each week to oversee the many details. He was more than "just one of the trustees," he was in many ways "the moving spirit."

Through his relationship with the churches as editor and his extensive service as pulpit supply, there grew up over the years a confidence in his counsel and men came to turn to him instinctively. When the pulpit became vacant and a new pastor must be sought, it seemed but natural for the pulpit committee to ask Dr. Finley for assistance. His file of possible pastors was always available and he had such an intimate knowledge of the churches that he could usually pick from that file two or three candidates for the empty pulpit. By the same token, Ohio pastors

desiring to re-locate or out-of-state pastors looking for churches in this area, frequently sought his aid. "H. K." was especially loyal to pastors serving O.A.R.B. churches, usually giving them the preference when making recommendations to churches.

It was not in pulpit supply and exchange only that he rendered the service of a counsellor, many churches sought his advice when internal trouble threatened, while numberless individuals with personal problems found their way to his door and were seldom disappointed. He greatly desired, and doubtless has merited to be known as "a friend of pastors."

Harry Finley's secular relations were for many years with the United States Steel Corporation in the offices of the Lorain plant. He retired from that position less than five years ago. He and Mrs. Finley have developed the Believer's Bible and Book Company, carried on in their home, furnishing Bibles, books, and other supplies to churches and individuals.

The sudden and tragic death of H. K. Finley, D.D. in St. Petersburg, Florida on Saturday, February 9 stunned not only the whole Ohio Association but his host of friends elsewhere. His funeral in the First Baptist Church, Elyria was largely attended, over forty ministers being in the congregation. The pastor of the church, Rev. Robert J. Reynhout, a close friend of the deceased, had charge of the service and brought the message in which he especially mentioned the abundant labors of Dr. Finley. Rev. Howard Young, D.D. pastor of the First Baptist Church of Wellington, where Mr. Finley held his membership, and Rev. Earl V. Willetts, pastor of the Berea Baptist Church assisted in the service. Rev. Lynn Rogers and Mrs. Frank Odor, and Harley Stevick rendered musical numbers. Six ministers served as pallbearers. Mrs. Finley because of her serious injuries, was not able to leave the hospital in St. Petersburg.

The Ohio Association of Regular Baptist Churches and this magazine, *Ohio Independent Baptist*, both so dear to the heart of our friend and brother, have suffered an irreparable loss. So many lines of state activities were in his hands that time will be required to gather

(Continued on page 5)

Ruth Hege Tells Her Story

It was on Saturday evening of February 9, just a few hours before I was to leave St. Petersburg for Cleveland, that the tragedy occurred. Mrs. Lucille Shade (a dear friend with whom I was staying, formerly a missionary to Venezuela) and I had dinner with Rev. and Mrs. H. K. Finley who were spending the winter months in St. Petersburg. They were taking us home after a pleasant evening of fellowship together, when a woman driver came speeding through a red light at an intersection and struck our car, swinging us completely around. Rev. and Mrs. Finley were both thrown violently from the front seat of the car. Mr. Finley did not regain consciousness and less than an hour later went home to be with the Lord. Mrs. Finley is still in the hospital with severe bruises, a cracked knee cap, cracked ribs and probable serious internal injuries.

Lucille and I were dismissed from the hospital that same evening. Lucille had a gash over her eye which required a few stitches. I had a very painful collar bone which the doctor said was only bruised. The grief at Rev. Finley's passing and the desire to comfort Mrs. Finley in her sorrow and intense suffering made us shove our own lesser aches into the background, so I volunteered to come as escort to the body of her beloved, leaving St. Petersburg by train on Monday evening. By the time I arrived in Cleveland Wednesday morning, February 13, the pain in my shoulders was so intense that I could scarcely lift my arms. Further x-rays revealed the collar-bone cracked in three places and with a slight slip in the left one.

Since then I have been in bed, flat on my back, with strapped shoulders, receiving loving care in the Milner's pleasant apartment. Marie (Mrs. G. E. Milner) is my sister, and how I praise God for His loving kindness in permitting me to be with my own loved ones during this time of illness. I believe that God has graciously spared my life for a purpose. Doubtless there are some more important lessons He would have me learn before returning to the Congo; perhaps some breaking up and reshaping of my pet plans and

LETTER WRITER

Harry Finley was a great letter writer, his correspondents were numbered by the score. The following is a letter written to Elyria friends just four days before the fatal accident:

We are attending a big Bible Conference every night. Then, yesterday we called on Mr. and Mrs. C. Douglas Burt, formerly of Penfield Junction. We take dinner with Ruth Hege tomorrow night.

I spend most of my time studying, getting ready for the summer's work, but have a tremendous mail to handle. Monday of this week we received 41 pieces of correspondence, first class, and last Monday received 35. Of course, considerable of this was accumulation over the week-end.

The temperature has been abnormally hot, just as it has been abnormally cold in the north. It is now exactly 80 degrees and has been running from 70 to 85 each day since we have been here.

Florida, and particularly St. Petersburg seems to be just a beauty spot which God has prepared for old folks, sending them down here prior to calling them home, in order that the transition from earth to heaven may not be too much of a shock.

Bessie spends most of her time walking around thru the big stores, swinging her handbag. Some of these days she is going to open it and buy something.

We occasionally see somebody on the street from Ohio whom we know and to meet one is a shock. We must stop and gaze. I met one of our preachers from Akron a few days ago.

The room we have is wonderful, just six blocks from the very center of the city, four windows, an outside door and a private porch. We pick and eat tangerines from the back porch, sometimes in the night when we get hungry.

Trusting that the Lord may arch his most beautiful rainbow over your home, and with every good wish, I remain

Cordially yours,

H. K. FINLEY

opinions to conform to His that He may the better serve others through me. Job said "He knoweth the way that I take, and when He hath tried me I shall come forth as gold." Pray that this may be true of me too, and that this trial may redound to His honor and glory.

HARRY KENT FINLEY

(Continued from page 4)

them all up again. But, expressing gratitude to God for the abundant labors of His faithful servant, we resolve by divine grace to go forward unfaltering in the great cause of a separated testimony to a slain, risen, and coming victorious Saviour. The testimony of Delores Finley may well be ours, in a recent letter she wrote:

"First, let me testify to the Lord's great faithfulness in these

difficult days. How sweet have been the promises. Indeed, He has given "strength for the day and bright hope for tomorrow," as the hymn writer has put it. As Ward Harris was saying Sunday night at the Mid-Missions conference, referring also to his precious wife's accidental death so recently, 'Where we can't trace His hand, we can trust His Heart.' We know there are no accidents in God's directive or permissive will. We must just conclude that Dad's work was done and his time come to go up higher. I like to think of him as 'present with the Lord' which is 'far better,' according to the Apostle Paul who had a preview of the heavenly splendor."

* * * *

At last report Mrs. Finley was gaining slowly but steadily. She will probably have returned to her home in Elyria by the time this appears in print.—Editor.

MARY'S ALABASTER BOX

J. SIDLOW BAXTER

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment." John xii.3.

This lovely little episode illustrates the meaning of consecration to Christ more appealingly perhaps than any other in the New Testament. Mary's spikenard not only pervaded that long-ago Bethany homestead with its fragrance; its sweet savour ascended to the very angels in heaven; and it lingers on through the centuries, for "wheresoever this Gospel is preached" its aroma breaks forth afresh. This very day its sweetness exhales to us again from the leaves of Holy Writ.

We are left in no doubt that Mary's "alabaster box" (as Matthew and Mark identify it) was of most expensive quality. As its name indicates, it was from Alabastron in Egypt, famous for its manufacturing of such vessels and perfumes. Our first two evangelists tell us that this particular spikenard confection was "very precious," while John adds that it was one "pound" in weight and "very costly." Whether Mary had procured it through a merchant or it had been bequeathed by her mother; whether she had treasured it for a longer or shorter time, we do not know; but it may have been "very precious" for sentimental reasons as well as "very costly" in terms of purchase.

There were *four choices* open to Mary in her use of it. First, she could have used it entirely on herself—which is what many do with the alabaster boxes of their hearts and lives. Second, she could have poured it on some loved one or loved ones other than Jesus. Third, she could have distributed it between herself and some other or others, either including or excluding Jesus as a part-sharer. Fourth, there was the choice which she actually made, namely the devoting of it exclusively to Jesus her Lord. And when she gently unsealed it upon His head and feet, she thereby outpoured the supreme love and devotion of her heart.

There were *four motives* behind Mary's lovely impulse. First there was *reverence*. Hers was no mere sentimental adoration of an idol.



J. Sidlow Baxter

In that sublime Manhood she had recognized incarnate Godhead and must worship. Second, there was *gratitude*. While others seemed blind, her tear-clarified eyes had seen that the way to the throne was via the Cross (verse 7). Third, there was *faith*—faith in Him as Son of God, Saviour, King. Fourth,

there was *love*, a love which, having been begotten of the other motives—reverence, gratitude, faith, had now become the strongest of them all.

There are also *four traits* here which illustrate all true consecration to Christ. Lip-worship was not enough; she must *give*. The cheap was not enough; she must give the "very costly." A part was not enough; she must give *all*. The unbroken was not enough; it must be actually *outpoured*, and Mary must fall at his feet—the respected Mary of all people—and linger there like the lowest slave!

Well, how do you and I compare with *that*? The same four choices are open to each of us today, with these alabaster boxes of our *lives*. The first choice, i.e. ego-devotion, self-gratification always turns fragrance to sourness in the end. The second and third choices affect us for good or ill according to the worthiness or otherwise of the objects on which we spend our devotion, though of course all mere *earthly* objects are poor compared with Christ. Oh, that ours may be the *highest* choice of pouring our best love at *HIS* feet!

GIFTS TO OHIO ASSOCIATION

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AWAKE, THOU THAT SLEEPEST!

(Eph. 5:14)

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DIRECTORS AND SPEAKERS FOR
CAMP PATMOS, 1957

Seminary friends will want to join us in praising the Lord for the faithful ministry of Miss Hazel Vibbard, Instructor in Bible and Dean of Women. Miss Vibbard has decided to retire this Spring. Miss Fletcher and Miss Vibbard are both in comparatively good health and will remain a part of the Seminary family in various specific capacities as long as they live. We are grateful that we are not losing the blessing of their fellowship. Miss Vibbard, has made an additional contribution as the manager of our Bookroom, and, when the Seminary opened she was Registrar as well.

Our Professor of Bible and newly appointed Chairman of the Division of Theology, Bible and Apologetics, Rev. Walker Barndollar, has been granted a leave of absence to fulfil residence requirements for the Doctor of Theology degree at Grace Theological Seminary. He will be in Winona Lake from March 29—August 15. Professor Barndollar has been our respected Dean of Men. The Trustees also promoted Dr. Ruth Haycock to the chairmanship of the Division of Practical Theology, Christian Education and Music. Mr. Nielsen was appointed to the new position of Assistant to the Dean.

Every young person within driving distance of Johnson City, should plan on attending the Seminary Open House on April 26. It will be an education in itself as classrooms are visited, dorms inspected, chapel enjoyed and all of the other aspects of this great Christian institution are presented. The seminary will provide the noon meal without charge and no advance notice is necessary. Pastors, we urge your co-operation in this welcome to your young people.

Gospel teams have been having a full quota of meetings, and the whole Seminary family is moving along in stride as Spring has come to us in the Triple Cities. Pray that our activities may be planned and enjoyed under the direction of the Holy Spirit.

Please mention THE OHIO INDEPENDENT BAPTIST when writing our Advertisers. It will be appreciated.

		Directors:	Speakers:
July 1-6	Junior camp	John Strong	Allan Lewis
July 8-13	Junior camp	A. J. Marsteller	William McKeever
July 15-20	Senior camp	Earl Leiby	Robert L. Gilbert
July 22-27	Senior camp	George O'Keefe	William Green
July 29-Aug. 3	Junior camp	George O'Keefe	Dean Henry
Aug. 5-10	Junior camp	Elton Hukill	Melvin O. Welch
Aug. 12-17	Senior camp	T. Fred Hussey	Robert E. McNeill
Aug. 19-24	Senior camp	Glenn Greenwood	David G. Canine

There will, also, be a missionary speaker each week although this list is not complete at this writing. The next issue of the **Ohio Independent Baptist** will carry full plans for class sessions and other details.

A request has gone out for information on an available life-guard, who must hold a life-saving certificate. One has been secured for a two week period but there should be one on duty all summer. Any information should be furnished to the director, Rev. John Strong, 727 Mentor Avenue, Painesville, Ohio.

A NEW PASTOR

Leslie W. Koskovics is now serving as pastor of the New Harmony Baptist Church of South Olive. He is from Cleveland, his wife is the former Jo Ann Howard of Springfield, Ohio. They are both graduates of Cedarville Baptist College. The Koskovics have

two lovely children. Deborah age 3 and William Leslie, two months old.

This is brother Koskovics' first pastorate but the church and pastor are trusting for great victories under God. His ordination is planned for the near future.

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PERSONAL TRIBUTES

Editor's Note: Expressions of sympathy and words of appreciation of Dr. Finley came from many sources to the family. Most of those in this article were written specifically for this magazine.

R. T. KETCHAM, D.D., National Representative, General Association of Regular Baptist Churches:

It was with deep shock that the National office of the General Association of Regular Baptist Churches heard of the tragic accident which snuffed out the life of Dr. H. K. Finley, and which seriously injured his beloved wife. It has been this writer's privilege to know "H. K." for nearly 30 years. His unswerving loyalty to the Gospel, and to the great cardinal doctrines of the Word of God were refreshing in this day of vacillation and compromise. Furthermore, his loyalty to Baptist polity and principles has been likewise refreshing in this day of super-emphasis upon interdenominationalism. Whenever an issue involving loyalty to Biblical doctrines and Baptist procedure was involved, one was always sure to find H. K. Finley on the right side of that issue.

The National office of the GARBC senses a special loss in the homegoing of Dr. Finley in the realization that an able colleague in the field of Baptist journalism, is no longer here to make the weight of his editorial pen felt among Baptists. The editors of *The Baptist Bulletin* have recognized in Dr. Finley an outstanding editor of an outstanding Baptist periodical in *The Ohio Independent Baptist*.

The National office, together with its nationwide Fellowship of churches, extends its sympathy and prayer to the family of Dr. Finley, and to his larger family of brothers and sisters in Christ in the state of Ohio.

* * * *

REV. VERN L. DUNHAM, chairman of Hebron Association of Regular Baptist Churches:

For the past eleven years it has been my good fortune, under God, to be in the Hebron Association and thus closely associated with the late Dr. H. K. Finley. Words fail to express what he has meant to this Association. He always had the work of the Association on his heart and was found at all of the fall meetings. His ability

to foresee the future of this growing association made his advice of inestimable value.

Our churches turned to him for advice when confronted by problems and he was constantly supplying our pulpits in the absence of pastors. Many of our churches have fond memories of his dedicatory messages. We pastors will miss his witty sayings at our monthly prayer meetings, as well as his good sound advice on pastoral problems. His concern for the Hebron Young People was manifested by his part in helping to secure a camp site. His frequent presence at the youth rally

H. K. FINLEY

A tall man, and all man,
A firm man, and sincere:
He knew just when
To stand, and then
Just when to laugh and cheer.

Well-read man, well-bred man,
And wise in counsel true:
He preached and taught,
And wrote and wrought
To teach us what to do.

A caring man, a sharing man,
Who lived for Christ and others:
His memory
Will ever be
Dear to his Christian brothers.
—Ralph T. Nordlund

was encouraging to the young folks.

Brother Finley has made an indelible impression upon the hearts and minds of the people of the Hebron Association that will linger for many years.

* * * *

H. O. VAN GILDER, SR., D.D., President, Western Baptist Bible College, El Cerrito, California:

Your letter informing me of the home-going of Brother Finley came as a distinct shock. Despite the frequency with which death strikes on the highways these days, I suppose we are never prepared for it when a friend or loved one is involved.

The news touched the wheels of memory and started them spinning. When I resigned as editor of the Ohio Independent Baptist, I handed the editorial blue pencil to another young fellow, who was employed in the steel mill at Lorain and serving as part-time pastor at Spencer. That young fellow did such a magnificent and faithful job of editing that the publication has become preeminent among denominational papers published regionally, and compares favorably with those that are national in scope. H. K.'s brilliant mind, indefatigable zeal, and unswerving devotion to the interests of the Ohio Association have meant a great deal in the development of our Independent Baptist testimony and have earned him a permanent place not only in our historical archives, but in our individual memories and affections.

Our paths have crossed only occasionally in recent years, but he will be missed in the Fellowship, and his home-going creates a vacancy in the Ohio fellowship which will be difficult to fill. I shall not forget to pray that the Lord may direct in the choice of his successor at the editor's desk.

* * * *

CHESTER E. TULGA, D.D., Chicago, Illinois:

In 1923 I became the pastor of the First Baptist Church of La Grange, Ohio. Dr. H. K. Finley had been supplying the church and it was largely through his influence that I was called to the pastorate. The previous pastors had been Convention men. Under my ministry the church ceased all cooperation with the Ohio Baptist Convention. During my pastorate there Dr. Finley and I were close friends.

I moved to Galetton, Pa., and later to the First Baptist Church of Niles, Ohio, succeeding Dr. R. T. Ketcham. During my pastorate there C. E. Bacon, Paul Rockwell and myself started a paper to oppose modernism in the Ohio Baptist Convention. It was known as THE HORNET. Later the name was changed to the Bible Union Baptist. I was the editor during its short existence. When I left

Niles I gave the paper to Dr. Finley who changed the name to the Ohio Independent Baptist.

During my years in the west, I lost touch with Dr. Finley but I have not forgotten the years of fellowship in days gone by. He has made a larger contribution to the cause of Christ in Ohio than many know.

It was with real regret that I learned of his death. I am sure that I share with his wife and family a measure of their sorrow.

* * * *

MR. RAYMOND FOLK, Medina, Ohio:

In the passing of our brother Finley, the Ohio Association Churches have lost a friend of inestimable value. With a rich background of experience, enriched with wisdom, his advice was sought and freely given. A part of Ohio Association from its inception, he knew the churches and the people as no other man.

H. K. was my friend. It was his encouragement and help that led me to contribute to the pages of the O.I.B. I shall miss his smile and friendly warmth.

* * * *

REV. EARL V. WILLETTS, pastor of Berea Baptist Church, Berea, Ohio:

In the providence of God our beloved editor, counsellor and friend, Dr. H. K. Finley has been suddenly taken from our midst. It is difficult to realize that we shall not see his face nor hear his voice again in this life. Though we are limited in understanding the ways of God, yet we know that "He hath done all things well."

Perhaps no other man contributed so much to making the Ohio Association of Regular Baptist Churches the happy spiritual fellowship it is today. He was a tireless worker with a tremendous capacity for getting things done. The magazine was his first love and was used by him to glorify our Lord Jesus Christ, and to cement the churches and people of the O.A.R.B.C. into a happy Christian family.

Churches and individuals sought his counsel and help in times of special need. His wide spread ministry among the churches bore eloquent testimony to the esteem in which he was held. Some of us have learned with what tenderness he could comfort in a time of sorrow. May our loving heavenly

Father comfort the loved ones who mourn his passing.

We shall miss his pointed and pithy editorials. The annual meeting will never seem quite the same. We shall miss his voice raised in prayer for the burdens and needs of others. O yes, we shall miss him, but it would be inexcusably selfish to wish him back from—Home.

* * * *

REV. DONALD E. DOUGLAS, Director, Baptist Seminary of the Bible, Cleveland, Ohio:

Because of his keen interest and wise counsel through the years of its development, Dr. Finley was invited to serve as a member of the General Council of the Baptist Seminary of the Bible, Inc., at its organizational meeting in January 1956. He has rendered active and invaluable service to the School and the Mission. He has often ministered to the students in chapel services and classroom lectures, and he delivered the sermon at the dedication service of the Seminary building in 1950. He evidenced his great personal delight in the growth of the organization as he participated in the last Council session in December, at which time the General Council approved its first missionary.

The General Council, the Faculty the Missionary Staff and Student Body of the Baptist Seminary of the Bible, Inc., are united in their expression of sincere sympathy to our beloved brother's widow, Bessie, his two daughters, Delores and Mary Elizabeth, and the family in this great loss.

* * * *

THE FUNDAMENTAL FELLOWSHIP, L. P. Buroker, editor, Tipton, Michigan:

Rev. Finley was endowed with an exceptional editorial mind. He wrote to be understood, and, if possible, to persuade others. He was a Baptist, and if he entertained any private doubts as to the correctness of the position of Bible believing Baptists in the realm of doctrine it could not be discovered from anything he wrote. The very firmness of his writings revealed that he had long since arrived at the happy place where the doubts of others only served to intensify his convictions.

He had the rare grace of admitting errors in judgment on people and plans and things.

His discussions of Baptist practices served to lay bare their

strengths and weaknesses in much the fashion that a surgeon's knife shows the diseased tissue that must be removed for the good of the patient.

* * * *

R. KENNETH SMELSER, pastor First Baptist Church, Medina, Ohio:

I wish to write my appreciation of H. K. Finley. He could preach the Word. The many times I heard him, it was always a well-preached and meaningful message with a real purpose. His writings bear the same comment. Christ and Truth were honored. As a member of the Executive Committee I can say, our Fellowship of Baptists for Home Missions has lost a great friend. As a member of the Council of Ten in Ohio, we can already feel the tremendous vacancy his going home leaves in our leadership. Heaven has one of Ohio's great, fundamental, Baptist leaders and we must look to the Lord to raise up another.

* * * *

BERNARD N. BANCROFT, missionary under Association of Baptists for World Evangelism, Philippines:

We loved brother H. K. Finley.

* * * *

DONALD BEIGHTOL, pastor Calvary Baptist Church, Norwalk, Ohio:

I have known Dr. Finley only the last seven years of his life but they were good years. If I ever had a real need I knew that the good doctor and his wife were ready to do all in their power to meet that need. As a spiritual counsellor and a pastor's friend, he had no superior. One of the things nearest his heart these last years was Camp Patmos. I had the joy of working with him on this project and now I know that the best memorial to him is the continuance and growth of the camp.

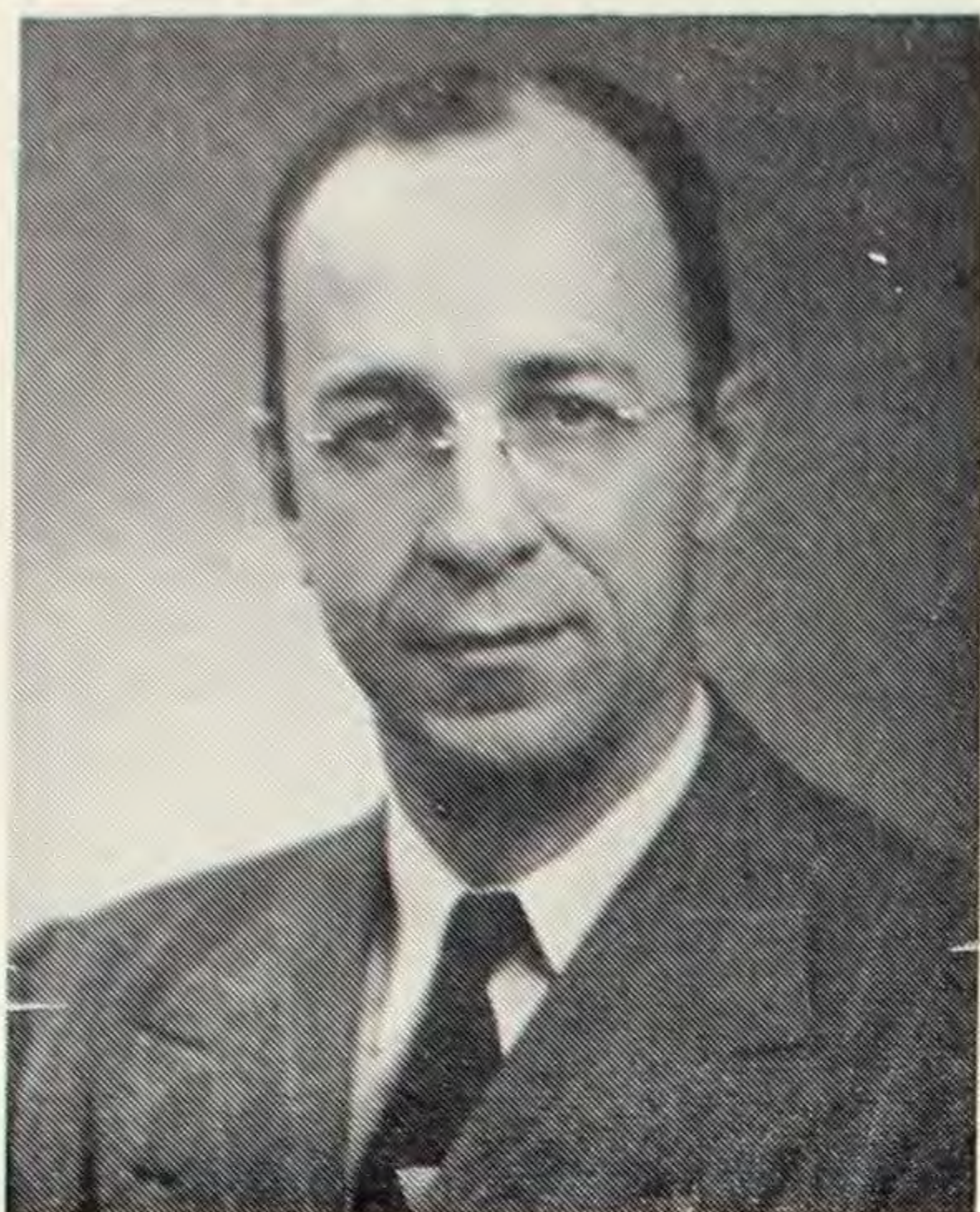
* * * *

GEORGE O'KEEFE, Pastor, Brookside Baptist Church, Cleveland, Ohio:

Few men have endeared themselves to the hearts of the people of Brookside Baptist as did our brother, Dr. H. K. Finley.

While the entire constituency of the Ohio Association shall long remember his editorials on the printed page, his exhortations on the Word of God, and his eloquence on the platform, the Brookside Church shall preserve a memory

(Continued on page 15)



Rev. Robert L. Gilbert

THE CROSS—the Center Figure of History

By REV. ROBERT L. GILBERT, Pastor
Bethel Baptist Temple, Erie, Pennsylvania

Our Lord saw the shadow of the cross looming up so very close to Him as He prayed in Gethsemane's garden. Had it been a thing to be desired great drops of blood would not have dripped from Him to the ground. Had it been a thing of beauty He would not have prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." (Luke 22:42)

Dear Reader, that was the price of your redemption and mine. The events surrounding the crucifixion of Jesus Christ make up the central scene of all history.

Before the cross mankind was looking for a way out. All signs

ating and agonizing death man could devise. It was even more severe than being burned at the stake. Why was it that it had to be so?

The Saviour had to receive the very worst that man could offer so that we might know the length, breadth, height and depth of God's plan of redemption. He must suffer the worst man could do to Him so that He would be victorious. As we see Jesus wearily trodding the Via Dolorosa dragging His heavy cross on His shoulders with its rough, sharp edges cutting and digging deep into His tender skin—we see the kind of love God had for us while we were yet His enemies.

As we look at the cross we see that it becomes a perfect sign of four dimensions. History tells us of the soldiers of Napoleon coming to one of the dungeons that the Spanish Inquisitors used under the guise of stamping out religious heresy. There they found a skeleton with the chains still fastened to the stone wall and the band around the ankles, but carved in the stone above the chain fastening was a crude cross—at the top of the cross was chiseled the Spanish word for height, at the bottom the Spanish word for depth, at the end of one arm the Spanish word for length and on the other the Spanish word for breadth. The cross is the perfect symbol of God's plan of redemption and thus becomes the center figure of history. God's plan of salvation truly is deep enough to take a sinner at the very gate of Hell itself and save him. It is broad enough to include every race and people. It is long enough to stretch from eternity to eternity and it is high enough to safely take us into Heaven itself, even now it sets us in the heavenlies (Eph. 1:3).

As we look further at the cross we see that it is empty. We do not worship a dead Christ. There is a path from the cross leading to a tomb. As we follow our Lord to the tomb our hearts rejoice that it is empty. He is not there—He is risen even as He said and today is at the right hand of the Father interceding for those who trust in Him.

Truly the cross on which the Prince of Glory died is the center of all history.

ON CALVARY'S BROW

On Calvary's brow my Saviour died,
'Twas there my Lord was crucified:
'Twas on the cross He bled for me,
And purchased there my pardon free.

'Mid rending rocks and dark'ning skies,
My Saviour bows His head and dies
The opening veil reveals the way
To heaven's joys and endless day.

O Jesus, Lord, how can it be,
That Thou shouldst give Thy life for me,
To bear the cross and agony,
In that dread hour on Calvary?

O Calvary! dark Calvary!
Where Jesus shed His blood for me.
O Calvary! dark Calvary!
'Twas there my Saviour died for me.
—Darwood.

then pointed to an event yet to come that would meet all the aspirations and hopes of a sin-cursed world.

As early as the third chapter of Genesis—at the very dawn of civilization, God said that the seed of the woman would emerge victorious over the wiles of the devil, even though the serpent would bruise it. When the order for the Tabernacle worship was given to Moses by God in the wilderness at Sinai, every act and every piece of furniture pointed forward to a coming Redeemer—even the arrangement of the pieces of furniture in the tabernacle was in the form of a cross.

Three of the five offerings spoke of the suffering of the very Son of God on the cross. Those who have made studies of capital punishment have said that without doubt the one who died on a cross suffered the most excruciating

A number of years ago, more, in fact than the author might like to admit, a gospel team of college students was appearing in a small country church in north central Indiana. The theme of the Sunday School lesson centered about the cross and during the course of discussion the teacher asked each member of the class to tell their impression of the cross. When it came my turn I said that I thought the cross was a terrible thing in its day. That it was used for capital punishment for hardened criminals and traitors. Furthermore, in that day it was considered a disgrace to die on a cross. With that a starry-eyed young lady said vehemently, "Oh, I don't think it was that at all. I think the cross is a lovely thing—it is a thing of beauty. It represents the highest ambition of life. To me it means believing in a thing enough to be willing to die for it."

What was the cross? What is the cross and its message for today?

As we look around us true it is that the world has taken the cross and made it a thing of beauty. The world has smoothed its rough sides and jagged edges and covered them with a plating of gold. It has been decorated so that it might seem only to challenge the highest thoughts and most noble ambitions of mankind. But that was not the cross on which the Prince of Glory died. His cross was a cruel and ugly one. As the Psalmist and the Old Testament prophets looked into the future they saw one suffering an agonizing death even though He was innocent. We lose sight of the price of redemption when we polish the cross and make it something to be desired—something even to be worshipped.

Two Recognition Services

Last November 30, sixteen representatives of nearby Baptist Churches met in the home of Rev. George Myers, Grove City, Ohio to consider recognizing a new Baptist Church. The Bible Baptist Church was started by Rev. and Mrs. George Myers, missionaries serving with the Fellowship of Baptists for Home Missions. The work began in July of 1955 and was organized as the Bible Baptist Church in August of 1956 with 11 charter members.

The afternoon service was opened with prayer by Rev. William Brock, pastor of the Immanuel Baptist Church, Columbus. Dr. Arthur F. Williams, Dean of Students, Cedarville College, was chosen moderator and Rev. H. E. Cole, pastor of the Grace Baptist Church, Cedarville, clerk. The constitution and covenant of the new church was read and carefully examined by the assembled messengers. The vote to recognize the Bible Baptist Church as a properly constituted Baptist church was unanimous.

The evening service brought the climax of the day in the recognition service, which was held in the South Franklin School, where all Sunday services are conducted. Following an inspiring song service prayer was offered by Mr. Russell Bode, after which two vocal numbers were rendered by a ladies trio from Immanuel Baptist Church. The right hand of fellowship was extended to the church by Rev. C. E. Spaulding, pastor of the Northside Baptist Church, Lima. Rev. Harold House, Calvary Baptist Church pastor, Byesville brought the message, while the charge to the church was given by

Dr. Williams, and the benediction pronounced by Rev. Llewellyn Thompson.

The young church reported 13 members with several at that time awaiting baptism, and an average attendance at all services of ninety. Each member is a subscriber to the OHIO INDEPENDENT BAPTIST.

* * * *

At the invitation of the First Baptist Church of Brunswick, Ohio, nine pastors and ten delegates convened in the Brunswick School on Sunday, 2:30 p.m., March 17th to consider recognition of that Church. The Churches represented were Berlin Heights, Hinckley Ridge, Medina, North Eaton, Northfield Village, North Royalton, Parma, Spencer, and Wellington. The Council elected Dr. Howard Young of Wellington as Chairman and Raymond Folk of Medina as Clerk.

Under the theme, "We introduce our Church to you," Pastor William H. Hollen, Jr., presented a program as follows: Church History, Carolyn Bowling; Church Covenant, Church Constitution and Church Articles of Faith, Pastor Hollen; Church Bible School, Ray Bowling; Church Young People, Gary Bowling; Church Women's Society, Audrey Derifield; Church Finances, Harvey Dowhof; Church Bus Ministry, Chesley Calvert; Church Achievements, Pastor Hollen.

The Bible School has grown from 14 in September 1956 to 110. Meetings are being held in the Brunswick School. A building program is contemplated.

Upon unanimous approval of a motion that the Church be recognized as a regularly organized Baptist Church, Rev. James Godley, Sr. of Oil City, Penna., presented a challenging message on

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"Things we Should Recognize." Rev. R. Kenneth Smelser, Medina, Ohio, gave the charge to the local Association. Rev. Paul Mayo, Berlin Heights, Ohio, gave the charge to the Church, followed by prayer of dedication by Rev. Elliott Horton, Parma, Ohio. The Right Hand of Fellowship was extended by Rev. Adam Galt, Spencer, Ohio.

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CEDARVILLE COLLEGE

(A Baptist College of Liberal Arts)

CEDARVILLE, OHIO

Why Study History in a Christian Liberal Arts College?

By G. PAUL WYLAND, A.B., M.A., Professor of History

Definition of History

History has been defined as "any effort to recount or describe any portion or phase of the past life of mankind." Therefore, to be complete, history must portray all that is known of man's origin and development; it must not neglect one phase, nor emphasize another beyond its proper degree.

Past historians have tended to overemphasize the politics and wars of human experience. Modern historians, however, recognize more than ever the necessity for treating the intellectual, economic, social, and religious elements of world history as well as the political and military; thus modern history is more reliable than the history of by-gone centuries.

Interpretation of History

Recent progress of historians in the direction of an all-inclusive history has been a blessing to mankind. However, the modern historian is no different in one respect than the historian of the past—he must interpret facts in light of his environmental background. Consequently, the writer's moral and religious values determine his philosophical approach to any given subject. Oswald Spengler, for example, interprets history in *The Decline of the West* from a pessimistic outlook; life is preponderantly evil and will end in the worst possible conceivable state. Civilizations make their way through a cycle of birth, adolescence, maturity, decay and death. Western civilization—our era—is now in its period of decay and soon will die ending historical progress. Hence, Christianity, the life-giving spirit of western civilization, shall fall into complete oblivion to rise no more. Arnold Toynbee, the renowned English historian, interprets history in his works from an optimistic point of view. Unlike Spengler, he believes reality is essentially good and civilizations through the efforts of their inhabitants are making progress toward the sublime goal—a world of harmony in which man

can live at peace with himself and his neighbors. Accordingly, man is able by his own ability to usher in a period of sublime and ultimate happiness.

Spengler and Toynbee ignore the most important aspect of historical development. History is controlled and sustained by God through His Son, Jesus Christ, the central figure of the universe (John 1:3; Romans 11:36). Had Spengler recognized the infinite worth of Christ in history, he would have known in the final analysis that the purposes of God would prevail. The true spirit of Christianity would not only continue but eventually be victorious *through the power of God*. Toynbee, had he recognized the unique place of Christ in history, would have known that the human race due to sin is alienated from God and unable to perfect itself. Thus, the establishment of a peaceful society would occur only when history reaches its consummation with the return of Jesus Christ.

True Understanding of History

The reason for studying history in a liberal arts school revolves about this problem of true understanding. If the historical process is to be understood clearly, it must be studied in the light of God's revelation to man. At Cedarville College, history is taught with the knowledge that a true interpretation of historical fact strengthens one's faith in the great truths and prophecies of Scripture. The validity of this

statement is seen in the history of Spain. By the 16th Century, this country had become a unified and prosperous nation. In 1492, Christopher Columbus, sailing for Spain, discovered the new world and opened up a large area to colonization. By 1574, Hispanic settlements existed in Spanish America from California to Chile. The extent of this empire was particularly remarkable when it is recalled that at this time not one English, French, or Dutch settlement had obtained a foothold in the western hemisphere.

History, however, records the disintegration of Spain's colonial empire. In 1588, the Spanish Armada was defeated disastrously by the numerically inferior forces of England. The unprotected possessions of Spain soon were systematically plundered by the ships of many nations. Political unrest in the colonies caused further difficulty, and Spanish authority in the Americas became nominal. Corruption and graft were so prevalent that law and order became non-existent in the eighteenth and nineteenth centuries. The Spanish treasury was depleted and European conditions prevented effective military action on Spain's part. By 1830 the disaffection was complete and Spanish America turned into a land of republics. Meanwhile, England colonized eastern North America, France occupied Canada and gained control over much Spanish land west of the Mississippi. Finally, after the revolt of the English colonies, Spain was forced to sell Florida, its last stronghold in North America, to the United States.

As empires go, the colonial dominion of Spain was of short duration. Various reasons can be advanced for this relatively rapid demise, but the greatest cause in the writer's opinion was the Spanish expulsion of the Jews from Spain.

In 1492, the year Spain launched her colonial empire, the Spanish sovereigns commanded all non-Catholic Jews to leave the realm in four months. Practically all Jews determined not to abandon their

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NEWS FROM THE CHURCHES

EMMANUEL BAPTIST CHURCH

TOLEDO, OHIO

Chapel

The Emmanuel Baptist Chapel was begun and sponsored by Emmanuel Baptist Church in Toledo; and has had God's blessing upon it under the leadership of Mr. and Mrs. William Self. Mr. Self is a graduate of Piedmont Bible Schools in Winston-Salem. The work began in a basement, then moved to larger quarters in a rented store building. Just recently the Chapel folk have purchased another store building, located on a corner lot, and are preparing it for their growing congregation. They plan to occupy this new location early this spring. The average attendance has been between 50 and 60.

Missionaries

Emmanuel Baptist Church has the joy of having home at this time Rev. and Mrs. Stanley Holman, who have served in the Philippine Islands under the Association of Baptists for World Evangelism. Miss Marilee Seewar has also just returned home on furlough from Liberia where she has labored under the direction of Baptist Mid-Missions.

Youth Work

Attendance at youth groups during the past month has stepped up. Rather than employ the sensational gimmicks often used to entertain the Christian youth of today, an attempt has been made to design programs that attract on the merit of their spiritual contribution. During the month of February and the first Sunday in March, the programs for the teens and college age young people were built around the theme, "A Love You Can Live With." The individual programs were entitled, "What Is Real Love?" "What Makes An Ideal Christian Husband?" "What Makes An Ideal Christian Wife?"

thermore, a panoramic Christian view of world conditions creates a stable mind with a missionary vision for the millions of people alienated from God.

What non-Christian institution can offer our Christian young people a true and worthwhile view of history?

and "What Makes An Ideal Christian Home?" Two of these meetings were panel discussions, and the panelists combined on the fifth Sunday to discuss the questions submitted through the month by the young people on the subject of love, courtship, dating, etc. Three other youth groups meet simultaneously: one for small children, one for juniors, and one for young adults and married couples. The total attendance for these four groups has run between 106 and 116 for the past three weeks.

Bible Clubs

Emmanuel Baptist Church is now in its fourth year sponsoring its own Bible club program. This year nine clubs meet every week in the homes of the church folk. For the month of February, attendance in all clubs together has averaged 246, and there were 12 decisions for Christ.

Christian Service Brigade

Christian Service Brigade, a work among teen-age boys, is a new venture at Emmanuel. Realizing many boys are lost to the church and Sunday School when they enter their early teens, it is felt this group will soon go a long way in preventing that loss. The program is designed to meet three basic elements needing Christian guidance in every boy: spirituality, mental development and physical exercise. The attendances at the last four meetings have been: 14, 13, 25, and 20.

Special Meetings

Dr. Walter Hughes, of Canada, and also the youth speaker engaged for the "Day after Thanksgiving" Youth Rally, last November, will conduct a series of meetings at Emmanuel Baptist Church beginning April 11, and concluding April 19.

Other Meetings

Pastor R. L. Matthews conducted a series of meetings March 25 through April 7 in Avon, Ohio with Brother Homer Graven.

Radio

Locally, Emmanuel Baptist Church sponsors two Sunday morning radio broadcasts—each 15 minutes. Recently arrangements have been made to have these programs rebroadcast over the Christian ra-

(Continued on next page)

faith. They left homes, synagogues, and wealth for distant lands. In the process they suffered terrible persecution by Spanish authorities who delighted in making the Jews a spectacle before the people. Shortly, Spain was no longer "plagued" by the industrious (but loyal) Jews.

The expulsion of the Jews eventually caused great economic difficulty. Their exodus left Spain without the services of Jewish financiers which could not be excelled by any other people. Thousands of prosperous businesses were closed. Those which remained open under Spanish direction operated at a loss, or at such meager profits that their value to the nation was worthless. Revenues decreased proportionately and funds dependent on Jewish wealth no longer were available for important governmental expenses. This economic slack was counteracted momentarily by the treasures of the new world; but piracy and foreign intrigue soon prohibited its safe transport, and Spain's overseas income dwindled to a trickle. The unstable economy of the homeland worsened and the Spanish colonial empire fell into decline and finally disintegrated.

Spain's experience with the Jew is one of many Bible prophecies come true. In Genesis 12:1-3 we read, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." So long as Spain permitted the Jew to prosper she enjoyed success. However, when she cursed the Jew a chain of events began which caused Spain to fall into a state of decline and future insignificance.

Value of History

Why study history in a Christian liberal arts college such as Cedarville College? The Christian approach to history strengthens the faith and moral character of God's children. At Cedarville, the serious history student, unhampered by the athiestic or agnostic views of ungodly professors, develops definite convictions which are in accordance with the fundamental teachings of historic Christianity. Fur-

NEWS FROM CHURCHES

(Continued)

dio station WIVV in Vieques, Puerto Rico. Rev. Donald Luttrell is manager of that station which covers nearly 25 English-speaking islands in the Caribbean.

FIRST BAPTIST, FOSTORIA
OHIO

An adult choir was organized to put on a Christmas program. It did so well that they were urged to continue and have been blessing our morning services with their singing. Mrs. Lillie Babb is the director and Mrs. Helene Milligan is our organist.

Dr. H. H. Savage of Pontiac, Michigan will hold a Bible Conference for us April 7-12. He held meetings here about 20 years ago and we are expecting great things.

BUT GOD—

I know not but God knows.
Oh, blessed rest from fear!
All my unfolding days
To Him are plain and clear.
Each anxious puzzled 'why!'
From doubt and dread that grows
Finds answer in this thought:
I know not, but He knows.

I cannot, but He can
O balm for all my care!
The burden that I drop
His hand will lift and bear.
Though eagle pinions tire,
I walk where once I ran;
This is my strength: to know
I cannot, but He can.

I see not, but God sees.
Oh, all-sufficient light!
My dark and hidden way
To Him is always bright.
My strained and peering eyes
May close in restful ease;
And I in peace may sleep;
I see not, but He sees.

TRACTS

By DR. WILLIAM L.
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CAMP PATMOS

By REV. DONALD H. BEIGHTOL, Superintendent of Grounds

Another season at Camp Patmos has begun! Oh, the campers themselves do not begin to arrive until about July first. However, the preparation for this year's camp is already underway. Rev. John Strong has been working now for weeks on the personnel for the eight weeks camp (See the list of speakers elsewhere in this edition). Young men and women will be scanning the programs and deciding what week they want to spend at the Camp. Registrations will soon be pouring in to Rev. Howard Young, who is caring for the job of finding beds for each of the would-be campers.

Rev. Mr. Young and Mr. C. E. Hackett, who may be our maintenance man for this year, made the first boat trip to the Island the first week of April. They and this reporter needed to inspect the camp for any winter damage and needed repairs. This trip is the first of weekly trips that will be made in connection with the duties as Superintendent of Grounds and Buildings.

New Cabin

The new cabin at the north east end of the tabernacle will be ready for use this season. This will give us extra beds or will thin out the number of beds in the Girls' dormitory. Cabins 1 and 2 will be rebuilt and modernized after the manner of the two new cabins. There will be 50 new innerspring mattresses purchased similar to those bought last spring. They will be replacing the worst of the old ones and next year our intention is to purchase enough more so that everyone at Camp Patmos will be sleeping on an innerspring. These mattresses cost about twenty dollars apiece so we would remind the churches of the need for contributions, and the young folk of the need for caring for this property. It might be well here to remind the churches of Ohio, also, that we have a camp which, if labor were reckoned, cost about \$50,000.00 and a debt of only about \$6,000.00 on it. God has been good to our churches and to the young people of these churches in giving us Camp Patmos.

New Bus Needed

At this writing we are looking for a used bus that is not quite

as worn as the one we have. Corporal Jackson, in charge of the Norwalk barracks State Police, is assisting in looking. He knows the condition of the present one and has the inspection of school busses as part of his duties. When he finds one that is being discarded by a school that will still serve the Camp he will contact the superintendent of grounds, who will make the purchase. Corporal Jackson has been a real help in the past at Camp Patmos and expects to continue this personal interest in the camp. His son was a camper last year and is an enthusiastic booster.

Work Week Planned

A work meeting for May 27-30 is now being planned. We will need both men and women for this week. Women will be especially helpful as a large part of the work is cleaning in preparation for campers. Windows, walls and floors all have to be cleaned. There will be a special notice of our work meeting and need of workers in the May issue.

We will surely miss Dr. H. K. Finley this year at camp, in fact, already miss him. But let us all work and pray together and make this year at Camp Patmos the best ever. The work Dr. Finley has done must now be done by others, pray that God may give them strength and wisdom.

"America on her knees is stronger than America under arms."

A HOME MISSION

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BAPTIST MISSIONS

Rev. Guy E. King, Director
1109 Ludington St. Escanaba, Mich.

PERSONAL TRIBUTES

(Continued from page 9)

quite distinct from any other church of our fellowship.

It was from the doors of this church that our brother stepped on the night of January 16, 1957, never to step again through the doors of any church in his beloved association.

We, of Brookside, vividly remember that night, for it was on the occasion of our Annual Dinner and Reception of New Members. The theme "WE OUGHT TO KNOW OUR STATE ASSOCIATION BETTER" had been chosen, and because of Dr. Finley's long-standing acquaintance and familiarity with the association, he had been selected as the guest speaker. In that message, which we had not anticipated to be his last within our hearing, he painted the picture of the association from its infancy to its maturity. Needless to say, it was delivered in that self-same style so peculiar to Dr. Finley, as he employed his depth of conviction, fervency of spirit, and interjectory humor.

A few short minutes later, the congregation stood, sang the doxology, committed our brother and his dear wife to the Lord for traveling mercies (for they were to leave for Florida on the morrow) and then he went out from us, never to return unto us again. To say, "we lament his home-going" would not be the truth, for we know that to be absent from the body is to be present with the Lord. To say, "Brookside shall miss a friend," is certainly the truth.

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WAVL—Apollo, Pa., Sunday, 1:15 P.M.

WSPD—Toledo, Ohio, Sunday, 8:45 A.M.

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(HONORABLE MENTION)

NOTE: The following churches have contributed at least \$2.00 for each member on the roll.

Amherst	Faith Baptist	\$ 237.00
Bedford	Bible Baptist	383.00
Bellefontaine	Calvary Baptist	865.50
Berea	Berea Baptist	1,108.00
Brunswick	Beebetown Baptist	105.91
Bowling Green	First Baptist	480.50
Cleveland	Bethlehem Baptist	746.79
Cleveland	Brookside Baptist	584.90
Cleveland	Calvary Baptist	1,265.00
Columbus	Central Baptist	616.10
Columbus	Clintonville Baptist	1,616.60
Columbus	Memorial Baptist	1,139.70
Coshocton	Christian Baptist	200.00
Elyria	First Baptist	1,740.90
Fayette	Ambrose Baptist	244.48
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Galion	First Baptist	638.00
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Springfield	Blessed Hope Baptist	664.41
Struthers	Baptist Tabernacle	566.47
Toledo	Emmanuel Baptist	1,526.90
Troy	Grace Baptist	243.00
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MARCH

Northfield Baptist Church	\$10.00
First Baptist Church, LaGrange	10.00
Independent Baptist Church, North Jackson	5.00
Penn Avenue Baptist Sunday School, Sharon, Pa.	5.00
Fostoria Baptist Church	50.00
First Baptist Church, Gallipolis	15.00
Evansville Baptist Church	10.00
Calvary Baptist Church, Cleveland	10.00
Bethlehem Baptist Church, Cleveland	15.09
Berea Baptist Church	10.00
Immanuel Baptist Church, Arcanum	10.00
Cedar Hill Baptist Church, Cleveland	10.00
Clintonville Baptist Church, Columbus	10.00
East Side Baptist Church, Lorain	25.00
First Baptist Church, McDonald	10.00
Trinity Baptist Church, Lorain	6.21
Hebron Baptist Men's League	10.00
Blessed Hope Baptist Church, Springfield	10.00

(The editor pro tem begs the indulgence of the donors for any error there may be in reporting the gifts.)



Richard

"JUST ONE OF THOSE DAYS"

By REV. RICHARD DURHAM, Missionary Under A B W E

401 Pennsylvania Ave., Manila, Philippines



Rose

Outside it was still dark, but the crowing of roosters told of the approaching dawn—although the crow of Filipino roosters can be very misleading, as they begin to crow around midnight, and keep it up every hour on the hour until the dawn does finally come. But we knew it was dawn because the "Jeepneys" (old war-time Jeeps which have been converted into little buses) started warming up their motors in preparation for a long day's work. You see, we live in the "interior" of a Filipino city block, which means that our house is surrounded on all sides by Filipino neighbors. Our landlord, who lives next door, owns a fleet of seven or eight of these Jeepneys, and every morning around 5:45 the motors begin to roar, and I mean literally roar. You would think that it was a convention of hot rod drivers. Needless to say, we don't need to use an alarm clock to wake us up.

After a time of reading the Word of God and of prayer in our quiet time with the Lord the children are aroused and one mad rush follows, with David trying to find his school clothes, and Debbie trying also to get her clothes on so that she can go with Daddy and David when they take David to school. Bensing, the Filipino girl who lives with us and helps Rose with the housekeeping and cooking, is busy in the kitchen getting the oatmeal and toast ready. To whet our breakfast appetites there is a slice of papaya fruit which we have grown to like very much, and which is rich in vitamin C. After much exhortation and urging, David is finally dressed, and the family sits down at the table. After the reading of a Psalm at the table and prayer for our different ABWE missionaries scattered over the world, breakfast gets under way. Of course, we'll not mention the fact that Debbie spills her cocoa and that David has to be constantly reminded to get going on his oatmeal, lest he be late for school. The time is now 7:15. Just time for a quick vitamin pill, a last

sip of cocoa, and David, Debbie and Daddy rush out to the car, hoping there won't be a flat tire, like there sometimes is. Nope, no flat tire, so off we go to the American School where David is in the second grade. After safely depositing one son on the school playground on time for his 7:30 class Daddy and Debbie drive back home where Debbie leisurely finishes her breakfast, and Daddy and Mommy gather their textbooks, Bibles, notebooks, etc. There is just time to finish translating that sentence in Hebrew, or to review the assignment in Christian Theology for the day before Rose and I leave for the Baptist Bible Seminary and Institute, about a seven-minute drive from our house. Debbie we leave with Bensing, which Debbie doesn't always appreciate, for she loves to go with her Mommy and Daddy to the Seminary where she has a great time with the students. We just make it to school as the warning bell sounds. Time: 7:55.

All of our classes at BBSI are held in the morning, and on this particular day, I have three classes to teach. As we have two departments in our school—seminary level and Bible Institute level—I begin my first class with the seminary boys. It really keeps me hopping to keep ahead of them in Hebrew grammar. Then comes an interesting class in the synoptic gospels, and right now we are grappling with some of the exegetical problems in the Gospel of Matthew. After a brief chapel period in which perhaps I have had the privilege of bringing a brief message from the Word, I go to my last class. Here the Bible Institute students, second and third year, have a "round" or two with the doctrine of eschatology, but some of the answers which turn up on test papers reveal that for some the millennium and the Great White Throne judgment still hold many unsolved mysteries. One of our biggest problems is teaching in a way just as clearly and simply as possible . . .

and even then the results are not always satisfactory. But what a joy it is to see most of these young men and women really blossom out for the Lord and go out to serve Him somewhere in the Islands. Truly we are multiplying our soul winning efforts many fold!

Rose, in the meantime, has taught her class in Christian Education of Youth, and has turned her attention to typing the stencils for the school newspaper, or perhaps she has prepared all the folders containing flannelgraph figures for the next week-end of practical Christian work by the students. Twelve o'clock comes all too soon. We gather up our books, drive to the American School, pick up David, and head back home for a little lunch. We are fortunate today for we are able to get in an hour's siesta before going back to the Seminary for an afternoon faculty meeting. There the various scholastic and disciplinary problems often have us wondering just which way to turn. What about Jose whose grades have been very low this past six weeks? What should we do about Larida's parents (Roman Catholic) who have opposed her coming to Bible school, and have threatened to come personally to Manila and take her back to the province? These and other problems cause us to turn to the Lord for wisdom. How faithful He has been to meet our every need.

Faculty meeting is over now. The time is 4:30, which gives us about an hour-and-a-half to prepare some of tomorrow's lessons. Or perhaps it is a quick run over to the hospital to visit one of our missionaries who has been sick. Or perhaps it is just the time we need to go to the market or "cold store" (Filipino name for grocery store) to buy some food for the next day's meals. We get home only to find that Debbie has been across the alley, where they are building a new house, playing in the mud, and is mud from head to foot. David comes limping out and we discover that he fell down and

skinned his knee. So into the shower with the children to remove the dirt that has accumulated. And a quick shower for ourselves . . . how it refreshes . . . and it's time for supper. After a tasty meal of local pork, rice, vegetables, and a salad, perhaps we enjoy a piece of cake made from a cake mix someone back home in the States sent us. After supper we all gather in the living room ("sala" it is called out here) for a brief time of hymn singing and a Bible story for the children. After their prayers, brushing of teeth, a last-minute run to the bathroom, or that last drink of water, the children are put in bed. Time is now 7:00 p.m.

Ah, now I can get down to my study for some much needed work on tomorrow's lessons. But no! Not tonight anyway, for this is one of the three or four evenings of the week for a meeting—sometimes its missionary field council meeting, held in one of the homes of our ABWE missionaries; sometimes it's prayer meeting service at First Baptist Church; sometimes it's evening school where my wife teaches a class in Christian education; but tonight it is our turn to visit one of our local Baptist churches. They are conducting special evangelistic meetings in the Manila area for the next five months. The national pastors are spear-heading this campaign, but we missionaries are help-

ing with special music (singing and instrumental) and sometimes preaching. Tonight Rose and I will sing a duet and play an instrumental duet on accordion and cornet. By 7:30 we have driven across Manila to Tondo and arrive at the Tondo Baptist Church just as the service is ready to start. There are about 100 children gathered, but only a few adults. But the adults (Roman Catholic) are standing around the outside of the little church building, and when the lights go out and the film strip is shown many of them will come inside to watch and listen. Many of them are afraid to be seen in a "Protestante" church while the lights are on, but they will come in under cover of darkness. Then, when the lights go on again, many of them leave, but some do stay until the end of the service. Praise the Lord, some do make public confessions of Christ.

We finally arrive home. It is now about 10:30 p.m. Perhaps we'll have a cup of hot cocoa; perhaps we're just too tired to fix anything. And so we tumble into bed, having committed the activities of the day to the Lord in prayer. The next thing we hear will be the roar of the Jeepney motors, announcing the beginning of another day.

(P.S.—We would not want to give the impression that every single day is filled with such activity. We can assure you that every day is busy, but we do have some time now and then to relax with our family or to visit with friends. We praise the Lord for His sustaining grace, and for the joy He gives us in serving Him. Keep on praying for us!)

POVERTY

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;

Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die;

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;

Who dwells among his fellows,
And sees them pass his door,
Nor ever hears their heartbeat—
Is pitifully poor!

—Author unknown.

DO YOU WANT A CANCER?

The tobacco companies are going to have a hard time answering the "highly confidential and not yet officially released" report of the scientific study group set up in June, 1956. The sponsoring agencies: American Cancer Society; the National Cancer Institute; the American Heart Association, and the National Heart Institute, included in the group seven outstanding scientists, men who do not guess and who have no desire for sensationalism. The advance notice of the findings declare that the committee has found that cigarette smoking "beyond a reasonable doubt is a causative factor in the rapidly increasing incidence" of lung cancer, and is said to have established "the most positive cause-effect link" between the two. The report says in part: "The sum total of scientific evidence establishes beyond reasonable doubt that cigarette smoking is a causative factor" and that "lung cancer occurs more frequently (5 to 15 times more frequent) among cigarette smokers than among non-smokers." "It is estimated that on a life-time basis, one of every ten men who smoke over two packs a day will die of lung cancer. The comparable risk among non-smokers is one out of 275."

This report ought to shock any tobacco users enough to cause him to abandon the use of the weed in any form, but it should especially bring every Christian up short. The Spirit of God has declared that the body of the Believer is the temple of God and "if any man destroy the temple of God, him shall God destroy."

URGENT CABLE from HUNGARY'S HEBREW-CHRISTIANS

Our missionary in Budapest has cabled:

WE ASK FOR FOOD, CLOTHES AND MONEY. THE LATTER MAY BE TRANSMITTED ONLY TELEGRAPHICALLY.

To most non-Jews in Hungary, Hebrew-Christians are Jews. To the Jews they are Christians and apostates. They receive little benefit, therefore, from the world's response to Hungary's need for material relief.

Through our missionary we are able to channel help to Hungary's Hebrew-Christians from the only source to which they can look—the Christians of America with a heart burden for the Jews. Without that help their plight can only become steadily worse.

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HOW SHALL THEY HEAR?

Rev. Richard Turley

The Lord does not lead His servants to a place where His love cannot reach, His word cannot bless and His Spirit cannot help. These truths have brought great comfort to our hearts as we have endeavored to labor here in the field of his choosing. Little did I realize the door of Christian service that was being opened to me when I surrendered my soul to Him as a boy of seventeen. I had often heard of the vast need of the Gospel on foreign shores, but no one had ever pointed out to me that the need was just as great here in civilized America. Since coming to Northern Michigan my eyes have been opened to the fact that indeed here is a vastly neglected mission field. At present we have reached people from ten surrounding communities where there is no Gospel lighthouse to point a dying soul to the delivering Saviour. There are a number of churches, but a church that has set aside the message of salvation by faith in the finished work of Christ at Calvary is of no value. The Lord has been precious in leading us to this field of service.

We have our main work centered in Watersmeet, Michigan, in a township of 1100 people. There are three churches in our town: a Congregational, a Catholic and our own work. None of these are self-supporting, and I am the only resident Protestant Minister in our Township. We are located in the heart of the Ottawa National Forest, just 660 miles from the city of Detroit. Lumbering is the major means of income for those living in this area. Many of the people are of the poorer class and have very little opportunity of raising their status in these surroundings. This presents a major problem as far as our work becoming a self-supporting work. In fact, in the three towns where we have centered our work, there is only one self-supporting church—that is the Roman Catholic Church in Land O'Lakes, Wisconsin. Even though it is our desire that our work become self-supporting, it is highly improbable unless the Lord intervenes and provides some stable means of income in this area.

In the meantime this work is destined to remain in a missionary status for the next few years. This is not only true of Watersmeet, but it is also true of many of the other towns in this needy area.

Since coming to Watersmeet, we have not confined our labors to this town alone. We have two mission stations in nearby communities. Every Sunday afternoon our labors take us to Bruce Crossing, Michigan, a farming community of 800 people. We have been informed that this town is approximately 50% Communist and thereby presents a real challenge to the Gospel of Christ. Our attendance there runs between 30 and 40. The Lord has richly rewarded our labors in this small community by adding to the Book of Life a goodly number of precious souls that we have been able to contact since the beginning of the work there a little over one year ago. One young couple from this area has been saved and has

surrendered their lives to the Lord for Christian service and are at present at Wheaton College preparing for their life's work.

Every Sunday evening we travel to Land O' Lakes, Wisconsin, for the Sunday evening service. This town is approximately the size of Watersmeet, but according to a folder published by the North Central Airlines, this community and the surrounding lake region during the summer tourist season blossoms forth with more than 50,000 people. This town has the smallest commercial airport in the United States. These figures multiply your heartache when you consider that for years this town has had no Gospel testimony. We praise the Lord that we are able to meet for the evening service in a very lovely Town Hall that is properly heated and provided for us free of cost.

Winter months, as a rule, are hazardous months for traveling. The roads are always icy, and many times a freezing rain will turn the highways into a treacherous sheet of ice. Because we must furnish the transportation for a number of people at each of our stations, we must continually ask the Lord for safety in our travels. We travel at least 120 miles each Lord's Day in transporting people and in filling our obligations. With the exception of being stuck in a snowbank on several occasions, we have had no difficulties that have been of a serious nature since coming on the field. For this we remain deeply grateful to the Lord for His abundant provision.

YES, America has its own mission field. High on the list are Northern Michigan and Northern Wisconsin. Many of the towns are small, but in each town there are hundreds of dying souls for whom Christ died. We, who know Christ as our Saviour and Lord, have the only message that can transform their lives and bring peace and salvation to their aching hearts. We covet your prayers as we endeavour to labor for the Lord in this needy area. Will you also pray with us that the Lord will send forth laborers into this great Harvest Field? The Holy Spirit led the Apostle to ask the question that we would pass on to you, "How shall they hear without a preacher?"

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The "Ginger Series" has always been popular with the boys and girls. This latest book by Dorothy Grunbock Johnson, is one of the best.

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The Scripture Press, 434 South Wabash Avenue, Chicago—\$1.00

JESUS HIMSELF

This is a reprint of two deeply spiritual addresses delivered by ANDREW MURRAY at the Wellington Convention of the Cape General Mission, South Africa, in 1892. The addresses were prepared under Luke 24:31—"And their eyes were opened and they knew him."

Zondervan Publishing House, Grand Rapids—60c

DEVOTIONS AND PRAYERS OF MARTIN LUTHER

This little volume (4½" x 6½"—pocket size) carries fifty two one-page devotional entries on the Psalms, and on the facing pages, the same number of short prayers attributed to Martin Luther, and translated to English by Dr. Andrew Kosten of the First Presbyterian Church, Ridgefield Park, New Jersey.

The book is well bound in cloth and will be appreciated as a gift

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SIMPLE SERMONS ON THE TEN COMMANDMENTS

Without question W. HERSCHEL FORD, pastor of the First Baptist Church of El Paso, Texas is a great preacher and a reliable expositor. He is the author of many books, this new volume being seventh in the "Simple Sermon" series.

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Charles J. Rolls the well-known missionary-educator, in this book presents the names and titles of Jesus Christ from "H" through "K" this being a continuation in principle of his former work, "The Indescribable Christ."

Without question this is a great book and its compilation was a monumental task. On the 200 pages the author presents Christ in His relationship to the various works of creation and the Church under the Scriptural title related thereto. This book would seem to be a "must" in every Bible believing teacher's library.

Zondervan Publishing House, Grand Rapids—\$2.50

SINCE YESTERDAY

Where had he gone since yesterday—
The friend who left us here?
To-night he seems so far away
Who yester-eve was near.
No map of ours, on sea or land,
His journeyings may trace;
We only know he's reached his home
And seen his Father's face.

And oh! he knows since yesterday,
And he'll be learning fast;
The mists have all been cleared away,
The mysteries are past.
The sun of truth he sought so long
Unshadowed glows for him,
And nevermore one low'ring cloud
Its radiance may dim.

And he has grown since yesterday,
And he'll be growing still;
The bonds of time and sense and space
That irked his eager will,
Were dropped like shackles from the soul
In that first upward flight;
The weary body frets no more,
The spirit, freed and light.

Oh dear, familiar yesterday!
O sad and strange to-day!
Yet who would call the glad soul back
To rouse the resting clay?
Or who could wish that he might know
Our morrow's pain and strife,
When he who, once, so longed to live
At last has entered Life?

Annie Johnson Flint

ARE BAPTISTS PROTESTANT OR CATHOLIC?

By REV. KENNETH H. GOOD, Pastor Madison Avenue Baptist Church, Paterson, N. J.

(Continued from March issue)



HISTORICAL PROOF

In matters of this kind it is always important to give proof from history. Since we live in a day when emphasis upon the Baptist name and heritage is frequently construed as being unspiritually sectarian by not a few, it is well to be able to advance proof for our contention that insistence upon such an emphasis is important. We will therefore quote historians, many of whom are not Baptists themselves.

(1) "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages." (From a History of the Dutch Reformed Church by Dr. J. J. Dermout and Dr. Ypeij, published in 1819)

(2) "Baptists claim a higher antiquity than the eventful era of the Reformation. They offer proof in that their view of the church and the ordinances may be traced through the Paterines and Waldenses, the Donatists, the Novations, the Montanists of the second and the closing part of the first century to the apostles and the churches they founded. Their claim to this high antiquity it would seem is well founded, for historians, not Baptists, and who could have no motive except fidelity to facts, conceded it." (From Religions of the World)

(3) "The modern Baptists, formerly called Anabaptists, are the only people that never symbolized with the papacy." (Sir Isaac Newton)

(4) "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." (Dr. John Clark Ridpath, a Methodist. Author of "History of the World")

(5) "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 1200 years, they would swarm in greater numbers than all the Reformers." (By Cardinal Hosius, president of the Council of Trent. Spoken in 1524)

(6) "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time." (From the Edinburgh Cyclopaedia, Presbyterian. Note that Tertullian was born 50 years after the death of the Apostle John)

(7) "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. . . They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia, and in Africa." (Professor William Cecil Duncan)

While further quotations may be adduced from historians to demonstrate the validity of the claim of Baptists to high antiquity and even to connection with the first century, it is unnecessary to advance further proof at this point. The value of such history must be considered. We who contend for the use of the name "Baptist" are doing so through no mere sectarian bias or desire to perpetuate a denominational name. Inasmuch as history demonstrates both the origin and meaning of the term, and since history further shows the importance of identification with the people of God on the basis of principle, and because the name "Baptist" has come to be understood universally as representing certain Biblical convictions we hold it to be no more or less than honest to admit our proper designation. In fact it is dangerous, as also demonstrated by history, not to do so. But more of this anon.

The Baptists and the Reformation

That the Baptists, or Anabaptists, were in existence when the Reformation began may be readily

seen from the writings of the Reformers themselves. For instance, Martin Luther, in his commentary on the Galatian Epistle, says in the preface, "For thus do the Anabaptists teach, that Baptism is nothing except the person do believe . . . Who seeth not here, in the Anabaptists, men not possessed with devils, but even devils themselves possessed with worse devils?" Not a very tolerant attitude, to be certain, but at least the historical information is there. Zwingli came very near being an Anabaptist himself, but when he began to see where the principles would lead he changed his course and became opposed to the movement. Vedders says of this, "He had but to go on consistently in this way to have made the Zwinglian Reformation an Anabaptist movement. But having put his hand to the plough, he suffered himself to look back. He was in bondage to the idea of a State Church, a Reformation that should have back of it the power of the civil magistrate, instead of being a spiritual movement simply."

It is not difficult to see that the Reformers came to look upon the existent Baptist movement with disfavor, and eventually this disfavor turned to enmity as the pressure of political upheaval began to assert itself. The idea of a state church, inherent in the whole Reformation system, and dependent upon infant Baptism as a basic tenet, made the Protestant movement and the Baptist movement incompatible. Baptists insist upon a regenerate membership, a baptized membership, and the absolute separation of church and state. This would appear to be suicidal to the Reformers who depended so much upon civil assistance or who envisioned a theocracy such as Calvin set up at Geneva.

As a consequence the Baptists, who had already suffered persecution at the hands of Rome for centuries, now began to experience not only the animosity, but also the persecution of the Reformers. The Baptists in many instances gave great assistance to the Reformation because it at first appeared to them that their own bitter lot might be eased by the results of the movement. Alas, they were doomed to bitter disappointment,

for the established churches of the Protestant organizations soon turned to the business of persecuting others. Baptists discovered that they were now hunted and slain by two tormentors, rather than by one, as before.

Mosher gives some incidents as cases in point. The infamous edict of the Zwinglian authorities at Zurich in 1530 and the still more infamous edict of Charles V in 1534 not only decreed death to the Anabaptists without mercy, but severe punishments upon any who should fail or hesitate in their zeal in hunting them out. The even more atrocious edict of Philip II, who succeeded Charles V in 1535, demands that the men be 'punished with the sword; and the women by being buried alive, if they do not maintain or defend their errors. But in case they persist in their errors, opinions or heresies, they shall be executed by fire,' and declares that if any fail to make them known or shall harbor them in any way they shall 'be punished with the same punishment as the heretic or criminal would be, if he were taken and imprisoned.' This severe persecution was exerted by Protestants against Baptists principally because of their rejection of infant baptism and its implications.

The official report of the Venetian ambassador to Charles V in 1546 says, "In Holland and Friesland more than thirty thousand persons have suffered death at the hands of justice for Anabaptist errors." By way of summarization of the whole period covering several centuries, Mosher states, "What Baptists have suffered is too sickening to read and too horrible to tell: in Germany, in Switzerland, in Holland, in Moravia, in Austria, in Italy, in France, in England. Even in America they suffered . . . To get some idea of the awfulness of the persecution of Baptists, consider how wide spread and numerous they were and then remember that except in Holland, they were *utterly exterminated* . . . For generation after generation it was as much a crime to be a Baptist as to be a murderer. Nay, more than a crime; for there was often mercy for the murderer or the lecherous villain, but for the Baptist, none. They had no protection for life or property. It was a crime for them to meet and pray together . . . For these things they were beheaded, they were drowned, they were sent to the galleys, they were burned alive, they

were buried alive, yes, some were actually boiled alive!"

This horrible tale of suffering came not alone from the Roman system, but strangely enough, at the hands of the Reformers as well. Mosher continues by stating, "There was not a Reformer of any prominence who did not stain his hands with the blood of his Baptist brethren; Luther, Melancthon, Zwingli, Bucer, Bullinger, Calvin, Knox, Cramner, Latimer, Ridley, and many others, who endorsed these cruelties and in the face of whose opposition they would not have been committed."

Nor did persecution cease with the advent of American colonization and its opportunities of relative freedom. Roger Williams was banished from Massachusetts in 1635, and Obadiah Holmes was publicly whipped in the streets of Boston for preaching against infant baptism in 1651. In other places in the colonies, including Pennsylvania, New York, and Virginia, Baptists suffered persecution at the hands of Romanist or Protestant forms of ecclesiastical-political government. This suffering was occasioned because these people known as Baptists insisted on principles which they saw in the Word of God and because they would not conform to tradition or man-made laws respecting the worship of God.

It is important further to notice that Baptists continuously insisted upon religious freedom, and that though they suffered terribly for their faith through the centuries, they never became persecutors of others. They were persecuted for what the established churches termed "heresy." Yet they themselves were a most peaceable people, guilty of no crime but refusal to bow before human laws respecting faith. Mosheim, in his *Ecclesiastical History* says, "Vast numbers of these people, in nearly all the countries of Europe, would rather perish miserably by drowning, hanging, burning, or decapitation, than renounce the opinions they had embraced. . . . It is indeed true that many Anabaptists were put to death, not as being bad citizens, or injurious members of civil society, but as being incurable *heretics*, who were condemned by the old canon laws. For the error of *adult baptism* was in that age looked upon as a horrible offence." Cardinal Hossius, of the Roman Church said, "If the truth of religion were to be judged of by the readiness and cheerfulness which

a man of any sect shows in suffering, then the opinions and persuasion of no sect can be truer or surer than those of the *Anabaptists*; since there have been none, for these *twelve hundred years past*, they have been more grievously punished." (Quoted in Orchard's History of Baptists).

Munster

It is sometimes alleged by those who oppose the Baptists that their history was one of continuous heresy and that the persecution was thereby justified. While no present-day Protestant would endorse the persecution in which his ecclesiastical ancestors engaged against the Baptists, they are nevertheless often told that the heresies and excesses of the Anabaptists both before and after the Reformation were such as to invalidate their testimony. In support of this allegation, adherents of Reformation Theology frequently point to the terrible incident of Munster as indicative of Anabaptist views.

Munster, in 1534 was the scene of a bloody massacre which followed the fanaticism, polygamy, and rioting of a group of zealots who purposed to set up the kingdom of Christ on the earth beginning in that place. Religious war ensued, and many were slain. Because these people practiced immersion and rejected infant baptism it has been alleged that they were representative of the Anabaptist movement, and therefore that such is indicative of Baptist thought. The error of such assumption is well pointed out by Mosher: "The strongest protest was made against these fanatics by the two hundred Baptists who dwelt there, until by their opposition one fourth of them lost their lives and the rest were driven from the city. Likewise the principles and teachings of these fanatics were repudiated both before and after the Munster uproar, by the great majority of Anabaptists throughout Europe." (Mosher cites Armitage, History of Baptists, p. 375, as authority).

It is not fair to refer to such incidents in an attempt to discredit the historic Baptist testimony any more than it is reasonable to cite theological liberalism of some who would call themselves Baptists today as indicative of the thinking of the whole company. A movement is not judged by exceptions, neither is it evaluated by the actions

(Continued on page 23)



MINISTERING TO FLYING MARINES

CHAPLAIN DONALD A. WAITE, CHC, USNR

Marine Air Group 31, Marine Corps Air Station
Miami, Florida

VIII. A CHAPLAIN'S ORDINATION CHARGE

By Dr. H. K. Finley

I shall never forget the "charge to the candidate" spoken to me at my ordination prior to getting my Chaplain's commission. Dr. Finley delivered the charge on Sunday afternoon, April 5, 1953, in the Berea Baptist Church. The charge was recorded and then transcribed later. I know that I am but one of his many "sons" to whom he delivered the ordination charge, but I hope that it may prove a blessing to others as it has to me.

"In the light of your knowledge of God's Word and His admonition to you, our charge this afternoon will just be a little talk.

"In the long, long ago, as recorded in the 13th chapter of Acts, the church at Antioch had a meeting, and the Holy Spirit had said, 'Separate to me Barnabas and Paul for the work unto which I have called them.' And when they had fasted and prayed, they laid their hands upon them and sent them away. Now, emulating the work of the church back in Antioch, that ceremony is being reenacted today. The church—not these visiting preachers—but the church, through them, is laying its hands upon you, and sending you away.

"Now in the light of that, beginning now, you have a different relationship, to the church, and to the world. You have been set apart as an example man. You have been selected by the Holy Spirit, set apart by the church as an example man. Many do not know the Lord Jesus Christ, but you have been indicated, designated, rather, as His representative. They know you. They watch you. You are the world's Bible. And many who do not know the deeper things of the Word will watch you. People will follow you, some who are not following the Lord, they'll follow you. Therefore, you must ever remember the day, the hour, when you were set

apart to be an example man. And as you see the people following you, as they do follow the pastor, or follow the Chaplain, or follow the teacher—as they follow you, you must ever remember to keep pointing onward to the Lamb of God that taketh away the sin of the world. You must ever lead them on to know Him, rather than to know you.

"Now as you go out in this work, Don, it is a work peculiar unto itself. Ezekiel, in the long ago, as recorded in the third chapter of Ezekiel, verse 15, I think, was commissioned to minister unto a people which he little understood, and he said, 'The hand of the Lord was strong upon me and I sat where they sat, and remained astonished.' Now I find that many of our pastors know more about their Bibles there than they do about the people. You must study the people. 'I sat where they sat.' You must always look through the other's eyes.

"You must learn to look up from a hospital cot, out through prison bars, see things as other people see them, and then you will be able to do the work of the ministry. Now you must deal with the little folks. We do not know the winding course over which God will lead you in the ministry. You probably will deal with boys and girls, and then you must be a boy again, and romp and play with them, in order that you may lead them to the feet of the Lord Jesus Christ. And then, too, you will probably be led to deal with young people of the teen age, when they stand with reluctant feet where the broken river meets, it will be your responsibility to help them across the brook and point them on, 'This way.' That will be your job. You've been set apart by God's plan.

"And then, if the Lord leads you into a pastorate, any time in this long, winding course which is before you, He may lead you into the family circle, and there, when the wedding ring has fallen from

the finger, it will be your responsibility to pick it up and put it back on the finger and put the hands together, and hold the home together. That will be a part of your job. That's a part of the ministry. And then there are the old people who are so often neglected. You must visit them and help them cross the river Jordan. You'll never be rich, because of the vow you have taken in the ministry. You must work with all these groups of people until we all come unto the stature of a perfect man and you join your voice with theirs and sing, 'All hail the power of Jesus' name, Let angels prostrate fall. Bring forth the royal diadem and crown Him Lord of all.'

"Now I just want to suggest this afternoon, that one picture stand before you—one picture remain ever before you in the memory file. And that is the picture of this afternoon, when you're going to kneel and the church places its hands upon you in confidence that you're going to carry on. They believe in you. You've been called by the Holy Spirit, set apart by the church. You dare not drag the precious name of the Lord Jesus Christ in the dust. You're an example man. And so, today, I do want to just congratulate you upon your accomplishment for Him up to this time, commend you to Him, too. May the Lord bless thee and keep thee, the Lord cause his face to shine upon thee, Don, and give thee peace."

Such was Dr. Finley's charge to this Chaplain four Easter's ago. May these words of him whose race is run and who is in the presence of our Lord and Savior, ever live in the "memory file" of all of us who seek to serve Jesus Christ, as we seek to be His "example man."

(The views expressed herein are personal and do not necessarily reflect those of the U. S. Navy.)

Prompt renewal of your subscription will be appreciated by our Circulation Department.

SERMON STARTERS

Rev. C. C. Maple, Elyria, Ohio

FACTS ABOUT THE CHURCH Acts 2:47

1. THE FOUNDER OF THE CHURCH

Matt. 16:18
The Divine Founder was Christ. (Peter's Confession Vs. 16)
I Cor. 3:9; Eph. 2:19-21; I Cor. 12:18

2. THE FOUNDATION OF THE CHURCH

Matt. 16:18
The gates of hell shall not prevail against the foundation
I Cor. 2:2; Eph. 2:20; Acts 4:11; I Pet. 2:7

3. THE FOUNDING OF THE CHURCH

Acts 2:41
Pentecost is the date of birth of the church (Church Age)
Acts 2:47; Acts 4:4

4. THE FUNDAMENTALS OF THE CHURCH

Acts 2:42
Centering in the person of the Christ (Without division)
Matt. 16:16, 18; Acts 8:4, 5, 12, 37; I Cor. 15:1-4

5. THE FERVOR OF THE EARLY CHURCH

Acts 8:4
Under the Great Commission they went everywhere to preach
Mark 16:15; Rom. 10:18

6. THE SUCCESS OF THE EARLY CHURCH

Acts 4:33
They evangelized and were willing to serve any place
Mark 16:19, 20; Rom. 1:14-17

7. THE INCENTIVE OF THE CHURCH

I Thess. 1:9, 10
The motive seen in the Hope set before them, of his return
Luke 12:35-38, 40-43

ARE BAPTISTS CATHOLIC OR PROTESTANTS?

(Continued from page 21)

of fanatics who are actually no part of it, but a proper understanding is obtained by studying the main stream of its history. This is what we are attempting to do.

It became more or less of a habit in medieval times to dub every movement that was hostile to the ruling power as "Anabaptist." It was a term of opprobrium originating from their enemies much the same as the term "Christian" itself (Acts 11:26). Unfortunately it came as a consequence to include in some few instances wild fanatics, even though such designation was not correct. Vedder says of this, "Many who were called this title were never Anabaptists but practiced pedobaptism as consistently as any Lutheran or Romanist" He also states, "The name Anabaptist stands in the literature of the Lutheran Reformation as a synonym for the extremist errors of doctrine, and the wildest excesses of conduct. The Anabaptists were denounced by their contemporaries, Romanist and Protestant alike, with a rhetoric so sulphurous that an evil odor has clung to the name ever since. . . ."

It is no wonder then that many people who have been educated in the Protestant tradition should have come to look upon Baptist churches with disfavor and suspicion until they study the case for themselves, if actually they do. Neither is it strange that intelligent Baptists insist that they are not Protestants. While recognizing the true catholicity of the mystical body of all believers in Christ regardless of denominational labels, the enlightened Baptist will continue to insist that he is not Protestant, but truly catholic. He will also, as a consequence of the foregoing, and because of the Biblical-Baptistic position which is essentially incompatible with the basic tenets of the Protestant Reformation concepts, never be an enthusiastic Interdenominationalist. But more of this later.

(To be Continued)

Who is your traveling companion?

"Every man is his own ancestor, and every man is his own heir. He devises his own future, and he inherits his own past."—H. F. Hedge

BEING A MISSIONARY

Out where the loneliness presses around me
Looking on sights that are sordid and drear
Strange abiding—yet surely God called me
Why do I wonder, if Jesus is near?

Strangeness of living—strangeness of people
Have I not come with a gospel of cheer?
Why is my heart then depressed with its burdens?
Isn't my comrade—my Jesus—out here?

God, teach me quickly to do without friendship
How to let go of those things that are dear—
How to be rid of this self that's binding me—
Surely my Master—my Jesus—is here.

He, who was God, took the form of a servant
Humbled himself, unto death, without fear,
Lonely, forsaken, despised and rejected,
My blessed Saviour—my Jesus—came here.

Father, forgive me my failure in serving—
Heartache, depression, regrets disappear!
Born of the cross, a new courage infills me;
Jesus—my Victory—my Life—is here.

—Author unknown

DEFINING THE MINISTERIAL OFFICE

As he has oversight of the flock of Christ, he is termed a "bishop." As he feeds them with spiritual food, he is called a "pastor." As he serves Christ in His church he is known as a "minister." As it is his duty to be an example to the flock and to govern well the house of God, he is termed a "presbyter" or "elder." As he is a messenger of God, he is an "angel of the church." As he is sent to declare the will of God to sinners, he is an "ambassador." As he dispenses the manifold grace of God and the ordinances of Christ, he is known as a "steward of the mysteries of God."—Selected.

"Christianity is a personal religion—purse and all."



CALVARY AND EASTER

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon His cross,
The Lord of glory hung,
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just one day apart!

No hint or whisper stirred the air
To tell what joy should be;
The sad disciples, grieving there,
Nor help nor hope could see.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary and Easter Day,
The darkest day and brightest day,
Were just one day apart!

—By an unknown poet.